"moon" (i-que-lacq). In this they agree with the languages of all nations, a thing which is still preserved amongst us in poetic usage, while the common language of prose has undergone such changes with the passage of time that the words no longer appear to have their primitive material significance of sun and moon.

Either by analogy from "moon" to "a light" or vice versa, the fact is that the word for both "moon" and "a light" is the same.

This is not true of the word for "fire," for to this element special properties are attributed as the Chiriguanos condemn the bodies of those who die in the odor, or rather, taste, of evil, to be burned; and the Tobas and Matacos burn all bodies. This practice among the two latter nations is to be explained by their desire to hasten as much as possible the final condition which will benefit the deceased, that is, that as soon as the fleshy parts are consumed the soul will be able to descend into the earth and be among its companions.

[213] Despite the fact that they are innocent of matches and sulfur, not to mention steel for striking fire, since they have no flint, they can produce fire at will. I have already described the manner in which they do this; by twirling one stick rapidly upon another which is lying on the ground until the sawdust which results -- which looks like finely powdered roasted coffee grounds -- begins to glow. Then they heap a kind of highly combustible wood onto it, blow it until a flame appears and from this they can make as large a fire as they wish. One of the two sticks which they use is from the chilca bush, which is aromatic, resinous and porous and is found in abundance throughout the Argentine Republic.

It is customary to say that each Indian does everything for himself, and that this is the cause for his slowness and backwardness. But this is not so. They may be wanderers, but they do not for this reason refrain from a certain distribution of labor. There are amongst them weapon makers, canoe builders, net makers, weavers, etc., who sell their manufactured goods to their companions and receive others in exchange for them. They have, then, their guilds of arts and skills, but in an embryonic stage, of course. They also have particular terms to express themselves in this field, which in Mataco are formed from the word which indicates an object plus a particle indicative of function. Of these particles <u>)hi</u>

X 539 X 773 up to their fields and tried to catch the women. They buried themselves in the ground in an effort to escape, but the armadillo said he would dig them out. He dug out one after another. The men took them. The same thing happened each time he pulled a woman out of the ground. In the end, angry because he could not keep a wife for himself, he put out the eye of a woman and made her so ugly that no one wanted her. From that time on men have had women.

X 539 X 773 826 The wild women had toothed vulvas. A bird saw them eating corn with their vulvas. He warned the people, but *Tawkxwax*, the Trickster, would not believe him and slept with one of the women, who cut his penis. *Tawkxwax* took a bone and put it in place of his lost organ. He then went in pursuit of the woman and found her just as she was crouching to light a fire. He threw a stone between her legs and broke the teeth of her vagina. From that time on men have had sexual intercourse with women without being mutilated.

67. The Stealing of the Fire (Pedro)

X 539 X 773 372 In olden times the jaguar was the sole owner of fire. He would give some of it away only if presents were given him in return. The people would take fish to him and in exchange the jaguar gave them fire with which to cook. Once a rat with a flattened head, the *sičúm*, tried to steal some fire. He dug his way into the earth until he was underneath the hearth of the jaguar. The jaguar had been watching his fire and he saw the rat just as he was about to take an ember. He struck the rat on the head and that is why it is [825] flat now. Another rat succeeded in stealing an ember. This rat has a black spot on his neck. He was lucky enough to get close to the fire without being seen. He picked up an ember and ran off holding it against his neck. He still has a burnt spot there, the mark of the fire. Using the inside of a cactus as tinder he lighted a big fire and then he distributed it. That is why all men have fire.

3: Metraux E-5 (1933) 1939 SI7 Mataco SI7

68. The Stealing of the Fire (second version) (Martin)

539X 773X 372●

At the time when there were just animals, the jaguar was the only one to have fire. He bad a big hearth. A little rodent, the *wiyés*, passed by. Whenever the jaguar turned his head the rabbit would put some embers aside. The jaguar saw that he was touching the embers so he said, »Don't touch the fire, you will burn yourself.» The little animal pretended that he was cold and was shivering. He picked an ember up and put it under his chin. He said to the jaguar, »I go, I feel warm». He ran away and threw the ember into the middle of a meadow. All the world began to burn. The jaguar went to put the fire out, but he could not. In this way the people of the world got fire.

539X 773X [825]

Now the jaguar had no fire. He decided to take it away from man. He went to their village and sent a woman with a jar full of water to put out the fire. The woman emptied the jar, but could not put out the fire. She and the jaguar got their soles badly burnt. Hence the soles of a jaguar's paws are dark.

The jaguar went back to his den very ill. He remained there a long time in such condition. As no one came to bring him fish in exchange for fire and as he did not know how to hunt, he suffered greatly from hunger. He spent days and nights in his hut on an empty stomach and he was very miserable. One day a little tiger cat (*silak'ai*) called on him. This animal was an expert in hunting and he decided to teach the jaguar how to catch food. The tiger cat leaped on animals, killed them and brought his victims to the jaguar. The first victim of the tiger cat was an *aguara*, (*potsax*) a very large bird which eats crabs. The cat jumped on the *aguara* but was not able to kill him outright. The bird flew into the sky and it was not until they were 300 feet above the ground that the cat killed him. They dropped to earth but the cat was not injured. He took the bird to the jaguar. Within ten days the jaguar learned to hunt by himself. He killed

3: Metraux E-5 (1933) 1939 SI7 Mataco SI7

X 539 X 773 animals and ate them raw because he had no fire to cook them with.

In ancient times the jaguar was a woman and the rodent who stole the fire from her was a man. Later they were changed into animals.

● [372] The Trickster, *Tawkxwax* put fire into the *sunchu* wood and that is why we make our fire-drills with this wood[1].

69. Origin of the Mead (Pedro)

X 539 X 773 2/3 In ancient times there was no mead. An old man tried to make it with some honey (*nesla*). He mixed the honey with water and left the mixture to ferment for one night. The next day he tasted it and found it very good. The other people did not want to taste the drink as they thought it might be poison one. The old man said. »I will drink because I am very old and if I died it would not matter.» The old man drank much of the mixture and he fell down as if dead. That night he awoke and told the people that the beer was not a poison. The men carved a larger trough (*tsemLák*) and drank all the beer they made. It was a bird who carved the first drum, he beat it all night and at dawn he was changed into a man.

70. The Arrow Bridge (Martin)

X 539 X 773 There was a very clever young man. He was good and never did anything wrong, but people did not like him. He went away and joined some people of the old times, men who had lived long, long ago and who were very intelligent. They took him away to a city in the middle of the sea. The old men thought that the boy would never be able to leave this place, but he made a bow and some arrows. He shot first arrow into the shore opposite, then he shot a second one into the butt of the first. and then a third into the butt of

[1] The second and third part of this version has been narrated by my informant Pedro.

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6 Mataco SI7

C 322 [372]

Fig. 148. Fire-drilling implement, consisting of two wooden sticks. Choroti. Gran Chaco, Bolivia. 1/3. Riksm. 03. 3. 193.

For scraping and polishing wooden objects, pieces of mussel-shell are used. Formerly, when the Choroti could not obtain iron, all woodwork was produced exclusively by means of fire and mussel-shells. In shaping a piece of wood, the parts that were to come away were burnt in the fire, and the charred parts then scraped off with a sharp-edged piece of mussel-shell.

Nordenskiöld mentions that the Choroti, in the same way as other Chaco tribes, use saws made of hard wood with which they, among other things, saw off the stem and leaves of the, to the Indians so important, caraguatá plant,[1] after having grubbed it up with a fork-like digging stick.

C [412]

Fig. 149. Stems of a liana (Asclepiadaceæ), which forms the material of which fire-drilling implements of the Choroti generally are made. Gran Chaco, Bolivia. 1/1. Riksm. 03. 3. 196.

C 412 321

Awls for working purposes are made of bone (fig. 147). Bone awls are also used for tattooing (see p. 75, 78), magical blood-letting (see pp. 63 and 64), and as weapons of offence (see p. 101).

C 372 [415 237] M [372 415 237]

Like other Chaco tribes, the Choroti produce fire by drilling. Their fire-kindling implement consists of two round-sectioned, dry sticks of wood (fig 148), usually obtained from a species of liana (of the Asclepiadaceæ), fig. 149. One stick (the female one), which is thicker, and usually longer, than the other one (the male stick), has one or more bowl-shaped indentations, at

Fig. 150. Tail of armadillo, used as a tinder box. Mataco. Gran Chaco, Argentina. Exactly similar tinder-boxes are used by the Choroti. 2/3. Riksm. 03. 3. 572.

[1] Nordenskiöld (11), pp. 63 and 66, also (18), pp. 110 and 111.